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Fuegians decrease in number: therefore, we must suppose that they enjoy a sufficient share of happiness (of whatever kind it may be) to render life worth having. Nature, by making habit omnipotent and its effects hereditary, has fitted the Fuegian to the climate and productions of his country."

It is superfluous to add that the Fuegians cultivated no plant, and domesticated no animal, their highest skill in the arts consisting in eliciting fire from the friction of two dry sticks, and the forming of a canoe, by the hollowing out of a log of wood. Yet they were of the very same race with the men who, on the favoured plateau of the Andes, cultivated the maize and cotton plants, domesticated the llama and the turkey, and built great temples.

Such savages as I have now been describing, are the men whose condition was envied by a very eloquent but very eccentric philosopher of the last century; but I imagine a week's residence—even a night's lodging with the Fuegians would have brought Jean Jacques Rousseau to a saner conclusion. Meanwhile, I think I may safely congratulate you that you are not the red men of Terra del Fuego, but civilized white men and accomplished women, the humblest amongst you having the power of enjoying more of the comforts and pleasures, physical and intellectual, of life, than the proud lords of a horde of ten thousand barbarians.

XIV.—On the *Miautsze or Aborigines of China*. By WILLIAM LOCKHART, Esq., F.R.C.S., Corresponding Member of the Ethnological Society of London, etc., etc.

MUCH of the empire of China with which we are best acquainted consists of the large plains that lie near the mouths of the rivers as they find their way to the sea-board, and it is here that the important localities for our trade are situated. The interior of the country is richly diversified; the land rises considerably towards the hilly districts, that slope from the chains of mountains that traverse all the western provinces and spread themselves out through the central parts of the country, being, in fact, the eastern spurs of the Kwan-lun and Himalaya ranges, that rise in northern India to a vast height, and gradually pass down on the north and south of Tibet towards China.

The Kwan-lun range passes into the northern and central provinces of China, and the Himalaya into the southern and south-western provinces; while the Tien-shan or celestial

mountains, and the Altai chain pass into Mongolia and Mantchouria, or Chinese Tartary.

In the mountainous regions the country is very beautiful, and combines the varieties of scenery found in other similar districts. Many of these portions of the empire are brought into communication with the sea coast by means of the large rivers that flow through all the rich and fertile central provinces, offering great facilities for the interchange of the various productions of distant parts of the empire. Their rivers form, indeed, the high roads of the country.

For purposes of communication in the mountains, and to facilitate the transit of goods, many roads have been cut at great expense and with vast labour over the passes between the high ridges.

The great road from Peking to the south-west, through Shen-si to Sze-chuen, is by a mountain route, which required great ability and skill to make passable. Many years were spent in this work, and it is a monument of the patience and perseverance by which it has been effected; by it officers and merchants continuously travel between the capital and the western frontier. There is also another road from Shan-si to Kan-suh, which is one of the most extensive works of the kind in China. Besides these grand trunk roads, there are several other mountain routes, by which goods are carried from province to province across the mountains, and one may be mentioned well known to Europeans—the Mei-ling pass, over the range between Kwang-tung and Kiang-si; it is twenty-four miles long, and over it all the tea and silk that go to Canton are carried on men's shoulders.

Much might be said regarding these mountain roads of China, but it is impossible to enter upon the subject to greater extent on this occasion. It is among the mountains that have thus been described, and in the valleys that they enclose, that many tribes of people dwell who are probably the Aborigines or natives of the land.

The great mass of the people who inhabit China are those who dwell in cities, villages, and hamlets, cultivating the country, following the pursuits of commerce, and acknowledging the authority of one emperor—these may be considered to be the Chinese people; but in the islands of Formosa and Hainan, as well as in the western frontier, dwell those native savage tribes who acknowledge no authority to the Emperor of China, dwell among their own hills, and have ever maintained their independence.

The island of Formosa is divided from north to south by a chain of mountains, that, as it were, cut the island in two.

On the western side live the Chinese, who, passing from the province of Fuh-kien, have gradually driven away the original inhabitants to the eastern side. These people are savage and untameable in every respect, and attack all who pass the boundary between the two sides of the island. They live in a constant state of hostility with the settlers on the west coast, and are very troublesome to them, requiring constant vigilance and care, to guard against their attacks. There is some trade carried on by barter through certain of the Chinese who have obtained an acquaintance with the language spoken by these people, and acquired sufficient influence to be able to some extent to sustain intercourse with them. But this barter trade is ever liable to interruption from acts of hostility that are perpetually in progress, so that the dwellers on the two coasts of this island are in constant antagonism. The Chinese also, gradually, but constantly, encroach on the lands occupied by the natives, and this keeps up the strife between them. Some of the tribes of these people become associated with the Chinese and work the mines in the mountains; but, for the most part, the natives forbid all intercourse, and acknowledge only their own chiefs or rulers, who keep up a kind of government over them. Their occupations are the cultivation of the ground, fishing on the coast, and weaving coarse cloth, many of the people wash the sand of certain districts for gold, which is found in small quantities also in the river beds. Various wild animals frequent the forests on the mountains, and are hunted by the natives armed with spears and bows and arrows.

Various opinions are entertained as to the religious opinions of these natives, who appear not to be wholly idolators. Some of the tribes have a tradition of a Supreme God who created the world, but their knowledge is very imperfect, indistinct, and indefinite.

It is in Formosa that the *Auralia papyrifera* is found. The pith of this plant when cut into thin leaves, forms what is called rice-paper, much used in China for making artificial flowers, and also as a fine paper on which the well-known paintings are made. Mr. Fortune saw this plant growing wild on the hill sides and in the valleys of this island, where it is evidently indigenous, but is also cultivated in large quantities for the sake of the pith.

There are also native tribes who inhabit the mountain districts of the island of Hainan, who are not subject to Chinese rule. The Chinese live on the eastern coast of this island and cultivate all the plains that edge the coast; the harbours are commodious for Chinese boats, and are large fishing stations, whence the cities of southern China are supplied with salt fish, and thus a

large trade is maintained ; but the natives dwell by themselves and keep up their independence and separation from the intruders on their coast ; they, however, have more intercourse with them than there is between the different races in Formosa.

It would appear that the race now called the Chinese people, spreading over the magnificent country they had found, drove back the Aborigines, or, as they are called, the ‘ sons of the soil ’ —those on the coast taking refuge in these islands of Formosa and Hainan, while those to the westward were compelled to seek their homes among the mountain districts of the western provinces, where they have since remained a separate people, divided into various tribes, ruled over by governors or chiefs of their own ; some of them have taken office as soldiers in the imperial army, in which there are sections wholly composed of these races, but whether they form effective troops or not we have no means of knowing. During the war between England and China in 1842, some portions of the regiments garrisoning Canton were said to be composed of the Miautsze ; nothing was heard of their ability and courage in the field ; they doubtless suffer from the inability and indecision of the Chinese military officers, who are very different in character to their own native chiefs.

The mountainous regions of the Nan-ling and Mei-ling, between Kwang-si and Kwei-chau, give lodgment to many clans of the Miautsze, or “ children of the soil,” as the words may be rendered, and which they no doubt are. It is singular that any of these people should have maintained their independence so long, when so large a portion of them have partially submitted to Chinese rule ; those who will not submit are called *sang* Miautsze, or wild and unsubdued, while the others are termed *shuh*, or subdued. This race presents so many physical points of difference as to lead me to infer that they are a more ancient race than the Chinese around them, and the Aborigines of southern China. They are smaller in size and stature, have shorter necks, and their features are somewhat more angular. The degree of civilization they have obtained is much below that of the Chinese. It is not known what language they speak, but the names given to parts of the body, and the common articles about their boats by some boatmen who visited Canton several years since, shewed that it was essentially different from Chinese.

In the southern portions of the province of Kwei-chau there are many military stations at the foot of the mountains, intended to restrain and keep in check the unsubdued tribes of the Miautsze who inhabit these lofty regions.

This name of Miautsze is used among the Chinese as a

general term for all dwellers upon these mountains, but is not applied to every tribe by the people themselves. They consist of about forty tribes found scattered over the mountains in Kwang-tung, Hu-nan, and Kwang-si, as well as Kwei-chau, speaking several dialects, and differing among themselves in their customs, government, and dress. One tribe, inhabiting Li-po hien, is called yau-jin, wild men, and although they occasionally come down to Canton to trade, the citizens of that place firmly believe them to be furnished with short tails like monkeys.

They carry arms, and are inclined to live at peace with the lowlanders, but resist every attempt to penetrate into their fastnesses. The yau-jin first settled in Kwang-si, and thence passed over into Lien-chau, on the frontiers of Canton province, about the twelfth century, where they have since maintained their footing. Both sexes wear their hair braided in a tuft on the top of the head, but never shaven and tressed as the Chinese, and dress in loose garments of cotton and linen—earrings are in universal use among them. They live at strife among themselves, which becomes a source of safety to the Chinese, who are ill able to resist these hardy mountaineers. In 1832 they broke out into active hostilities against the Chinese, and destroyed several parties of troops sent to subdue them, but were finally induced to return to their retreats by offers of pardon and presents granted to those who submitted.

A Chinese traveller among the Miautsze says, that “some of them live in huts constructed upon the branches of trees, in mud hovels. Their agriculture is rude, and their garments are obtained by barter from the lowlanders in exchange for metals and grain, or are woven by themselves. The religious observances of these tribes are carefully noted, and whatever is connected with marriages and funerals. In one tribe it is the custom for the father of a new-born child, as soon as its mother has become strong enough to leave her couch, to get into bed himself and there receive the congratulations of his acquaintances, as he exhibits his offspring. Another class bear the counterpart of the maypole and its dances, which, like its corresponding game, is availed of by the young men to select their mates. It is said there are about fifty tribes of these people, but no estimate can be formed of their numbers. Many vigorous efforts have been made by the monarchs of the present dynasty to subdue these hill tribes, but they have all failed, and the general government now contents itself with keeping them in check, or in efforts to induce them by kind treatment to reside on the plains.”

The chief source of information about these Miautsze is a

series of drawings—one of the most perfect of such series that has been obtained is now offered for inspection—they bear internal evidence of having been taken from authentic sources, and are so natural in their design, that they generally unfold a piece of history without the help of note or comment.

Each group is accompanied by a short description of the people to which it refers; and each sketch, by enlarging or contracting the hand-writing, is made to fill a single page; opposite to which, as the book is opened, there is an illustrative coloured picture.

These people are interesting from the fact that they must have a variety of ancient customs among them, and also because they are the sons of freedom; and therefore, however great may be the difference between us and them in language, dress, religion, and pursuits, they have a certain affinity with us, and may one day bid us a very hearty welcome to the land of their forefathers. They are dispersed, as we have seen, over the mountains of the southern and central parts of China, and live in a changeable state of relationship to the Chinese around them; sometimes they fight in open war, at others they rob and plunder, and sometimes they buy and sell.

These aboriginal tribes of China to a great extent live on the eastern slopes of the mountain ranges, whose western slopes in south-eastern Asia are peopled by the numerous tribes of Laos and Shans, and more particularly of the Karens, who are our tried and faithful adherents in the territory of Burmah, and there are probably strong marks of similarity of origin and identity of race between the Miautsze of China and the Karens of Burmah and Pegu.

The Jesuit missionary, Gabriel de Magaillans, who travelled over all the principal parts of China, arriving there in 1640 and remaining in the country till his death at Pekin in 1677, wrote accounts of much that passed under his observation. Speaking of the mountain districts of China, he says:—"The independent mountaineers of Sze-chuen, Yun-nan, Kwei-chau, and Kwang-si, pay no tribute to the emperor, nor yield him any obedience, being governed by absolute princes, whom the Chinese call 'local or native lords,' and 'local or native officers.' Their towns are, for the most part, environed with high mountains and steep rocks, as if nature had taken particular care of their fortification. Within these mountains lie extensive plains and fields, and many towns and villages. Though they speak the Chinese, they have a particular language also, and their manners and customs are likewise somewhat different from those of the sons of Han. Nevertheless,"

adds our author, "their complexion and the shape of their bodies are altogether alike, but as to their courage, you would think them to be quite another nation; the Chinese stand in fear of them; so that after several trials which they have made of their prowess, they have been forced to let them live at their own liberty, and to consent to a free intercourse and traffic with them." He gives an account of one of the chiefs, who, with an army of forty thousand men, was beguiled and destroyed by a Chinese usurper—of this catastrophe he himself was an eye-witness.

The Miautsze in Kwei-chau have long been under Chinese control, but they retain all their own customs. It was in this region that they made a stand for their existence as a separate people against the armies of Kien-lung under the General Akwei in 1776. After he had partially subdued them, and their chief, Seng-ko-sang, was reduced to extremity, the emperor sent Père D'Aracha from Pekin to make a map of the country called Kin-chuen in this province and examine its resources. This missionary speaks of the impracticable roads, the frightful precipices, the waterfalls, morasses, and inaccessible rocks which met his eye as he entered the mountains. He says further, as illustrating the nature of the country, that in passing they saw a fortalice on an elevated spot, which his guides related had been taken not long before by a happy chance, after the army had besieged it more than two months with all the resources and skill at its command. One morning the guard heard the voice of a person approaching very cautiously. Perceiving that there was something making a noise, two or three of the most agile, by means of crampons on their shoes, clambered up there, and found a woman drawing water, whom they seized. On being asked who defended the fort for so long a time, she replied, "It is I. I wanted some water and came here before day, not thinking you would have discovered me." She then conducted them into the fort by a secret footpath, where they found that she was really the only person in the fort, and had defended it by rolling down stones upon the soldiers when they attempted to climb up, and firing off guns from time to time.

We may conclude this sketch in the words of the Chinese traveller who wrote his observations among this people, and from whose drawings the pictures were made.

"Whenever I have extended my rambles to other provinces and noticed remarkable views or objects, I have always taken notes and sketches of them, not that I supposed these could be called fine or beautiful, but because they gratified my own feelings. Still I think that among all these views and natural

objects—the flowers, birds, animals, etc., there were some singular and rare forms, which may be called curious. Moreover, having seen the people in Kwei-chau province scattered in various districts and places—both those whose customs are unlike, and also the different customs in the same tribes; having utensils of strange shapes and uses, not discriminating in their food between that which was ripe and that which was raw; having dispositions sometimes gentle and at other times violent; having seen their agriculture and manufactures; having noticed that the men played and the women sang, or the men sang and the women danced; also having viewed their hunting deer and of trapping rabbits, which are the products of the hills, and their spearing fish and netting crabs, the treasures of the waters; their manner of cutting out caves in the hills for residences, and of framing lofts from bamboos in trees for lodgments, all of which usages were unique and diverse: these, I thought, were still more remarkable.

“Then I perceived that there are both common and rare things in the world, and races unlike common people, and this induced me to record my observations among the tribes of this people.” Many particulars might be given regarding the manners and customs of this people, but a few only of the more prominent circumstances relating to them will be alluded to.

The tribes are called by various names needless here to catalogue.

Among some of the tribes the men go out in large numbers upon the hills and collect resinous juices from trees, or lacquer, which they store up in tubs and carry to the neighbouring cities in exchange for other articles. In other tribes, the men are chiefly employed in cultivating the ground. The women diligently engage in agriculture, weaving, and spinning, and some of them produce a very fine and beautiful cloth which is much sought after by the Chinese traders, who pay high prices for the fabrics of certain districts—these articles are of silk, linen, cotton, and wool in different regions. The Chinese themselves do not wear woollen goods, and it is surprising that they have never acquired this art, when the Miautsze have long practised it. In some of the tribes the men will not submit to the labour of cultivation of the ground, and joining together, plunder travellers, or make descents on the plains and rob the Chinese villages.

Among the deeper recesses of the mountains, tribes are said to exist who are much addicted to robbery and even murder, and who eat the victims that thus fall into their hands.

Among some of the tribes a knowledge of letters is possessed, either of Chinese books or of their own written language,

which is supposed to be engraved on slips of wood or carved on palm leaves. Some have no knowledge of any written language or of a regular calendar. For records of events they use pieces of carved or notched wood. Some tribes have writings on sections of wood in the seal character, which are taken great care of, and may be of much interest from their antiquity.

Among their amusements they appear to be most fond of a rude sort of music, produced by the drum and a kind of flute or pipe—also by castanets—the young men and women follow these amusements, sometimes accompanied with dancing, and spend much of their time in this manner.

The chief circumstance that has attracted the attention of our traveller is the marriage ceremony among the various tribes, and from his general description we may gather that the women are not secluded as in most eastern countries, but have a large amount of liberty, and appear to make the choice themselves of those who are to be their companions for life.

This selection, whether on the part of the men or the women, appears to be generally made at occasional village festivities, which are probably instituted for the purpose of affording this opportunity to both parties.

The women are often described as of a light complexion and intelligent; they stitch and embroider, and are skilled in chess-playing, and delight themselves in throwing the ball. Those with whom they have formed an intimacy they call their *ma-long*, or knight, and drink wine with them, not being prohibited from doing so even when it is known by their parents. They take care, however, on those occasions, to avoid meeting their brothers. If mutually pleased with each other, presents are made and the marriage is consummated.

Further extracts might be given, but enough has been said to illustrate the general character of these aboriginal tribes.
